

### CEREMONIAL SONGS OF THE SINHALESE GUARDIAN SPIRITS (DEVA)

The present paper is a continuation of the notes dealing with the literature of the Sinhalese. I have already contributed to the journal of the Royal Asiatic Society papers on:—

- Dramatic Literature,
- Medical Literature,
- Popular Poetry, and
- Ceremonial Songs connected with Planetary Spirits (Bali).

I propose to deal with another branch of ceremonial songs in this paper, viz:—Songs connected with Guardian Spirits or Deva.

The Ceremonial Songs of the Sinhalese are voluminous and are mostly committed to memory by those who recite them and some of the songs are orally handed down from generation to generation, others are found in books written on palm leaves carefully preserved in the villages, a few have been printed in recent times. The Indian Antiquary in 1916 published an abstract and a list of books of Ceremonial Songs of the Sinhalese, which are in the British Museum Collection. This collection consists of 439 books written on palm leaf. These books were acquired by the British Museum from the Trustees of the Estate of the late Hugh Neville, of the Ceylon Civil Service, who had collected them in the villages mostly in the North Central Province. It is to be regretted that a complete collection of these books is not found in any of the libraries in Ceylon.

The guardian spirits recognized by the Sinhalese can be classed under three heads:—

- (a) Spirits possessing great power and influence,
- (b) Spirits whose influence is limited and confined to definite localities,
- (c) Spirits of departed personages who exercised influence over the people during their lives.

Vishnu, Natha, Saman, Kataragama, Pattini are recognized as Guardian Deities wielding great power and influence—temples are specially dedicated to these gods.

Aiyayanayaka, Ganesha or Pulleyar, Mangara, Kambili, Devol, and Dedimunda, are propitiated in various districts as having power and influence in particular parts of the country.

Devata Bandara, Kirti Bandara, Ganga Bandara, Mahasen, Gajabahu, Kirtisinha, Sri Wierama, Solikumar, Ilandari, Nilayodaya are kings and chiefs, who are deified as exercising good and evil influence among the people and to whose spirits offerings are made. One of the songs giving a description of Sri Wickramaraja Sinha, the last king of Ceylon, adds a new deity, a *Desedeviyo*, meaning a foreign spirit that succeeded him, perhaps referring to the British occupation of Kandy.

111	දිසා හතර රට අවුල් වෙලා සි	ට
	හතුරු සෙනහ ගෙන ගන්නා නුවර	ට
	මිතුරු ගුණේ නෑ ඒ රජ කුමරු	ට
	හතුරු කමට ඇරිසි රජ දේස	ට

The chiefs of the four divisions having rebelled,  
Brought the enemy's army to the City,  
No friendly spirit was shown to that Prince,  
And through animosity he was sent into exile.

112	බාසවලින් හොඳ සිංහල වච	නේ
	දේසවලින් දෙවි වැඩම කරන්	නේ
	රහස භාවෙයි මම දුදු තෙපලන්	නේ
	දේසෙන් වැඩි දෙවි ඔන්න බලන්	නේ

Of all languages Sinhalese words are the best,  
A spirit has arrived from foreign lands,  
What I am uttering is no Secret,  
There look at the spirit who is come from afar.

The ceremonial songs and offerings made to guardian spirits are described in detail in the books. Each spirit has his particular form, has special influence over certain districts, and has his own symbols and ornaments, and special priests and offerings.

Vishnu is recognized as the special guardian god of the Island. His main temple was located at Devundara (Dondra). He has a special niche for himself in most of the Buddhist Temples, and there is a much

venerated Sandalwood image of this Deva in the Rock Temple at Dambulla. The ancient chronicles state that Prince Vijaya, who founded the Sinhalese Nation, was protected by Vishnu.

The following verses, selected from a large number of Ceremonial Songs sung in honour of Vishnu, give a fair description of him.

- 36 අලවබන රුවන් දුන්න පණ්ණිවිඩ කර      ලා  
දූලවරේ රත් දුන්නේ ඵලිය බලා      ලා  
නිලවණ්ණ දේව රැසින් ගිණිපල් දී      ලා  
කෝල නැවුම් විෂණ්ණ මෙමල් යහනට වැඩ      ලා

Wearing the lovely golden bow,  
Whose glorious light is seen all round,  
With blue tinted godly aura of fiery tongues,  
O Vishnu! deign to honour us with your presence in this floral bower.

- 37 නිරුල ඵරණ් දේවබරණ් නිල සලුව ඇ      ද  
සුරුලු ඵරන් දුනුදඩු සිරිගස්සේ තද නෙ      ද  
සුරුලු ඉඳු මිනිසාලා මල්පටිසුර නෙ      ද  
ගුරුලු අස්න පැන නැගිලා වඩින් විෂණ්ණ නෙ      ද

Wearing the golden crown, the godly ornaments, and the blue tinted dress,  
With the golden bow in your powerful hand,  
And carrying the golden gem garland in the right hand,  
Oh powerful Vishnu, ascend your garuda bird and honour us with your presence.

Next comes the god of Kataragama, who is identified with Skanda or Siva worship.

The temple of Kataragama, situated near the Menick Ganga in the South Eastern division of the Island, has been dedicated to this worship from very early times. There appears to have existed here an independent principality even during the time of the early Sinhalese kings. A representative Prince from Kataragama was present, according to Mahavansa and other Chronicles, at the planting of the Bodhi tree at Anuradhapura.

The god of Kataragama is described as having six heads and twelve arms. Ravana is described as ten-headed. It may be that the mention of heads meant crowns and a distinction that was taken by kings at the time in accordance with their conquests.

- 7 මුහුසය වෙතා ආනුතාව කදිර      නේ  
දිනු පෙරපතා දිලෙන වඳු සිරි දෙ      නේ  
බානුතෙද ඉතා ලොවට පැසු සුරනි      නේ  
රුහු දිවනෙතා මෙමල් අස්න වැජඹ      නේ

The powerful god Kadira has six faces,  
Victorious he through past efforts has the glory of the bright moon.

With his right hand he has shown great powers,  
The heavenly eyed god of Ruhuna, honour us with your presence on this floral seat.

- 54 අසුර බැඳී දේවකොසිය අරගණ වඩි      නි  
මසුර පිට මල් මුදුනට බැල්ම එලා ල      නි  
පසුකර අනවිත ජනපද මල්වැසි වස්ව      නි  
දැමුමුර මල් සඳුන් සුවද දෙවිඳුට පුදදෙ      නි

He is arriving with his flag of Asura form,  
And seated on his Peacock he looks on the floral offerings,  
He passes through districts securely guarded and bestows showers of flowers (blessings).  
And here we offer to the god flowers, perfumes and betel leaves.

The Guardian Spirit Natha is the god of Kelaniya Principality. He is a deva in the Tusita heaven and one who aspires to be a future Buddha. The principal Natha devala is at present situated in Kandy.

- 7 දකුණුඅගේ ගණරණ් මිණි කලස දරණ ව      ට  
ලකුණු ඇතුළු වෙලා දිව්වි තොසිතපුරේ සි      ට  
වැඩුණු වලා සදමඩලක් සේම උදු කො      ට  
දකුණු වාසලින් ඵලිබැස මල්දෙර ගාව      ට

He bears on his right hand the gem studded pot,  
Observing the signs from Tusita heaven,  
Emerging like a moon through a cloud,  
From the Southern gate and arrives at the floral arch.

- 11 පාන කැලණිපුර ලක්දිව බාරව සිටග      න  
බුන යකුන් ගට ගිණිදි බසකරවා ග      න  
ඇත කපට බුදුවෙන්නට විවරණ ලැබග      න  
නානදේව රත්න නිලක සුරපුරයෙන් එ      න

Being in charge of the lower Kelaniya City of Lanka,  
Subduing the evil spirits through his glorious powers,  
Having attained the permission to become a Buddha at a future age,  
The great Jewel Natha god is arriving from heaven.

Saman Deviyo is the deified spirit of the brother of Rama who vanquished Ravana and the Rakshasha of Lanka.

His principal temple is situated in Sabaragamuwa, and he is the special Guardian Spirit of Samanala Peak

(Adams Peak) and the district of Sabaragamuwa. His vehicle is a white Elephant.

- 7 සමනල ගල වැඩවැස ඔබ නිතරෙ දෙවිය න්  
පෙමකර සුග ශ්‍රීපාවැද නිතිනේ සතොසි න්  
සිරිපති ඒ සමන් දෙවිරද පැතිරේ අනගෙ න්  
පිරිපත ගැර රැකදේ ඔබ නිතරේ සතොසි න්

The God who dwells always on the peak of Samanala,  
And worships with adoration the noble footprint (of the Buddha)  
The master of prosperity, the godly King Saman whose sway is  
undisputed

Is always pleased to protect you from evil,

- 13 රත්නසුධ රත්තලෙණ රත්දිනු සරස න  
රත්සෙසන් රත්කුඩ මුතුකුඩ ගෙණ දරමි න  
සිංහරන් පසතුරු ගොස කර සන් නද දු න  
රන් නාමල් අසන සද දෙවිදුට පුද දෙ න

Decked in golden weapons, golden bows and arrows,  
And surrounded by golden sesat golden and pearl umbrella,  
With the sound of fine kinds of music and drums and the blowing  
of shells

Here we prepare the seat of gems of flowers as an offering to him.

Next we come to the goddess Pattini, who holds sway over the minds of the Sinhalese as no other guardian spirit does. She is the heroine of hundreds of ballads and songs. She has dedicated to her numerous temples all over the Island both in the Sinhalese and Tamil Districts. She is the central figure of many ceremonies and is considered to be the protector of the weak, the sick, and the infirm. Her ornament, the anklet, is held in great veneration and her officiating priests have in many instances been females, though at the present time, the officiating priests are mostly men who for the time represent women. The games of Ankeliya (hornpulling) and Pol keliya (coconut throwing), at one time so popular among the Sinhalese, are held in honour of the goddess Pattini. These games and the songs, ballads and ceremonies connected with them have been described in several papers contributed to the journal of the Society.

In the Tamil districts she is known as Kanya or virgin. The cult of the worship of Pattini is believed to have been introduced from Soli (Tanjore) by King Gajabahu. A Solian king had invaded the Island and had

taken twelve thousand captives from Ceylon, along with some of the most valued Buddhist relics. The captives were employed in building tanks in the Solian Country. King Gajabahu, when he came to the throne of Ceylon, took an expedition to Soli commanded by his general Nila and defeating the Solian king brought back twenty-four thousand captives and the Buddhist relics, and also brought the most adored relic of the Solians, the anklet of the goddess Pattini, and introduced the cult among the Sinhalese.

- 59 නිවන් අත්චෙන හේතුවක් පෙර පාත්‍රාදානවද ගත් න්  
රුවන් සලකන් රැගෙන නිරිදුන් සිරිලකට කෙලිපුද න්

පැවැත් හේ  
ගිරන්දන්පස දෙමල කම්පොත් සන්දහස් සන්සියක් ගත් න්  
මෙවන් සමුදුර රැගෙන මහනැව් තොටට රුවලින් සදගත් න්

He seized the sacred bowl relic, the veneration of which leads to  
salvation (Nirvana)

The gem studded anklet the king brought away to Sri Lanka for  
offering dances and songs,

And brought away seven thousand seven hundred Tamil poems  
written in grantha letters.

Taking all these to the sea coast port he set sail with the great  
fleet.

- 56 සනියක් තුන්විටක පිරිත් කියවා ගෙනවා රහතු න්  
සනියක් දෙවි පුවත කවිත් කියවා නිබ්‍ර පොත දෙමල න්  
පැතිරෙත්තෙද පතිනි සදුට පුදකල ලෙස එතැන් පට න්  
රැකි මොක්පුර සෙතසලසන් පත්තිනි දෙවියනි මතර න්

He invited the Rahat monks and had them to recite the doctrines  
three times a week,

And another week he got the story of the goddess recited to him  
from the Tamil poems.

From that day it is known offerings were made to the goddess  
Pattini.

Oh good Pattini goddess, bestow on us the prosperity of heaven.

The worship of Pattini is done both at the temples (Kovila) dedicated to her and at ceremonial dances specially got up in her honour. Her life story is acted to music, dancing and songs, and offerings are made to the anklet.

The Story of Pattini is given in many books and songs. In Tamil it is given in the Kovilan and the Manimakala. The story in the Sinhalese differs in certain details from that given in the Tamil books.



Leaving the miraculous happenings the simple story is that of a wife, who underwent hardship for the sake of a weak unfaithful husband.

Pattini was born in the city of Madura and, when an infant, was placed in a boat and sent adrift in the river; along with the infant was placed a valuable gemset ornament, an anklet. The infant was found and rescued by the wife of a rich merchant in Soli. She was adopted by the merchant's wife as a daughter and was treated with every kindness and affection. She grew to be a handsome and lovely maiden and was married in due time to Palanga, the handsome son of a rich merchant. The husband and wife lived happily for a time. However, Palanga, on a visit to a dancing exhibition in a neighbouring city, fell into the company of a dancing girl. He neglected his wife and spent his life in dissipation.

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|----|-----------------------------|----|
| 66 | සිහින් ඇඳුන් මලියල් බැඳ ගත් | නේ |
|    | සුගන්ධ තෙල් පිහිඳිය ගත්     | නේ |
|    | උතුන් ඇඳුන් ගෙණ සැරසී ගත්   | නේ |
|    | උතුන් නොයෙක් උපමා සිහිගත්   | නේ |

(She) dressed in fine and soft robes  
And using scented oils, sandal and perfumes,  
And decked in noble and costly garments,  
With aims and ambitions far-reaching.

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|----|--------------------------|----|
| 67 | සවන කොමල මිනි නෝවු විසු  | ලෝ |
|    | උවන නලල රණ් නිලක ලවු     | ලෝ |
|    | දෙදන දෙඟුන මිනි සලඹ වෙවු | ලෝ |
|    | නටන ලෙසට සැරසී මෙසිය     | ලෝ |

Her ears were decked in gem-studded ornaments,  
Her forehead and face were painted in golden  
The knees and arms were ornamented in gem-studded bangles,  
Decked in this manner she started her dances.

Palanga neglected his wife and lived in the gay company of the dancing girl spending his wealth lavishly. His loving wife however never changed her love and devotion to him. She was ever indulgent. He came to her from time to time and got all the wealth she possessed, which he wasted in his newly found company. When he had no more money to spend, the dancing girl insulted and taunted him with his poverty, and demanded money he had lost to her in gambling. He returned home sad and on his being questioned he told his wife

that he is sad of shame as he is not able to meet his debt and had been humiliated. Pattini felt the humiliation of her husband as her own and offered him her valuable anklet which she inherited from her infancy, and bid him sell it and pay his debts.

The following verses give a description of the anklet:—

- |    |                           |    |
|----|---------------------------|----|
| 89 | මිලකල වෛරොඩි හතලිස් දහස   | සි |
|    | ලොකිනන්ක ගල් විසිතුන් දහස | සි |
|    | එකරන්තරනෙන් එකොලොස් දහස   | සි |
|    | මුදුන් සලඹ මිල හතලිස් දහස | සි |

There are cat's-eyes to the value of forty-thousand,  
And rubies of twenty-three thousand,  
Gold to the value of eleven thousand,  
And the topridge of the anklet is forty thousand.

- |    |                              |    |
|----|------------------------------|----|
| 90 | රණ්පෙඩි බැඳි මුතු පබලු දෙදහස | සි |
|    | වටබැඳි මිනිමුතු දෙකොන දෙදහස  | සි |
|    | දසරන්තරනෙන් එකොලොස් දහස      | සි |
|    | ඉද්දර කොනබැඳි මැනික් දෙදහස   | සි |

Pearls and coral set in gold are worth two thousand,  
The rows of gems and pearls are worth two thousand  
There is gold to the value of eleven thousand,  
And the gems set in the front spire is worth two thousand.

- |    |                             |    |
|----|-----------------------------|----|
| 91 | වටබැඳි ඉදුනිල් මැනික් දෙදහස | සි |
|    | පිට දෙකොනට මුතු විසිතුන්දහස | සි |
|    | සලඹ ලිහන තැන මැනික් දෙදහස   | සි |
|    | ඇතුල්පැත්ත දඹ රන් අටදහස     | සි |

The sapphires studded around are worth two thousand,  
The pearls in the two ends are worth twenty-three thousand,  
The gems on the clasp are worth two thousand,  
The gold lining inside is worth eight thousand.

- |    |                           |    |
|----|---------------------------|----|
| 92 | මෙකී මුදල් හිමි සලඹ වටින් | නේ |
|    | සුලුවන් රටකට අරගණ යන්     | නේ |
|    | මිලනෝර ගනිමින් සතුටින්    | නේ |
|    | වෙසී බැන්නා නම් දිපන්     | නේ |

My husband, the anklet is worth all this money,  
Take it to any country you can,  
Get its value as you desire,  
And pay the dancing girl (and redeem your honour).

The anklet was a valuable one and it was taken by Palanga to the City of Madura for sale there if possible to the king so that he may obtain a fair value. At Madura, the goldsmith to whom he took it for valuation cheated him and on his threatening to complain to the king, the goldsmith forestalled him and took the anklet

to the king and accused Palanga as a thief who had stolen it from the king's household. The queen, however, denied that it belonged to her, but the goldsmith was cunning enough to suggest to the king that the queen was in love with the handsome man and had given him the anklet. The king, without further inquiry, ordered the man to be beheaded.

137	ලොව පරසිදු පසි රජු	නේ
	මටනැත මේ සලකුණ	නේ
	සොරු අල්ලා මැරු තැ	නේ
	නැතිවෙයි රට මෙයින් දී	නේ

Oh world famed lord, king of the Pandus,  
This anklet does not belong to me,  
If you charge (this person) as a thief and condemn him,  
We may lose this country on that account.

In the meantime Pattini, the patient wife left at home, was anxious as her husband had not returned, she feared that he may have been robbed or murdered and started in search of him. She travelled with her maid far and wide, making inquiries, and at last traced him to the City of Madura, where she learnt that her husband had been condemned as a thief. Her indignation was great. She swore vengeance on the unjust king and was able to rouse the indignation of the people. She led them and surrounded the palace, burnt it and destroyed a part of the town and rescued her husband from death, and later restored the city and rewarded those who helped her.

49	සත්දවසක් ගණනින් පසු වෙන්	නේ
	එතනින් පන්නිනි සද වඩමින්	නේ
	වරලෙස උනමින් පිටට හෙලන්	නේ
	විලාප කියමින් අඩා වැටෙන්	නේ

After the lapse of days seven in number,  
Pattini started from the place,  
She untied her hair and letting it fall on her back,  
Fell to crying and weeping.

50	සලෙථ බොලද කල ද සි	ට
	සිනිදු මෙමා මන්ද සි	ට
	සම්බානෙන් ආද සි	ට
	දන් මේසැප හොදද මබ	ට

"From the time I loved and courted you,  
And came to live with you in happiness,  
From the time I arrived in the boat  
Is this the pleasure you now enjoy.

52	මගෙ ගණරණ එසා මි	නේ
	දුකමට මගෙ හිමි සදි	නේ
	දන් මේසැප හොදද අ	නේ
	මල්මද මගෙ හිමි සදි	නේ

"Ah, my golden lord,  
Oh my husband, my sorrow is intense  
Is this the pleasure you now enjoy,  
Oh my husband god of love.

55	නොකරණ වද කරව	සතුකුසි
	එකටිනිවැට බන්ද	සතුකුසි
	හිමිසද මබෙ පලිග	සතුකුසි
	පසියගෙ මද අරව	සතුකුසි

"I shall torture (the king) as one has never been tortured  
I shall burn this place with one conflagration,  
My husband, I shall take my revenge for you,  
And make the Pandiya feel for it."

108	ගැසුම්ට එනුවර ගිණිගෙණ දන්	නේ
	බොරුවයි කී කෙනෙකුත් කට දන්	නේ
	පන්නිනි දෙවියන් බලේ මෙතැන්	නේ
	මාලිග ද ගොස් අලුගොඩ වන්	නේ

When she struck the city burst into flames,  
And the mouths of those who disbelieved her began to burn,  
The power of Pattini has been shown here,  
The palace burned and was left in a heap of ashes.

132	එවනේ දෙවියෝ එක්වූ මති	මා
	පවනේ මල්වැසි වැස්වූ මති	මා
	මිනිකත දෙස් කී වතුරක් සෙ	මා
	මදුරු පුර ගිනි නිවීමේ එගෙ	මා

The gods of the forest assembled in glory,  
And a slow shower of rain they caused to fall,  
The goddess of Earth like a roaring stream bore evidence,  
And in this manner the fire of the city of Madura was extinguished.

Devotion, virtue, duty, forgiveness and love, which characterized Pattini, raised her to the position of a deity and she is now worshipped as the ideal of womanhood.

Coming to the minor guardian deities we have them propitiated in particular districts.

Ayiyanayaka is the guardian deity of the North Central and the Vanni districts. He is propitiated by the villagers of these districts on all occasions, in sickness, drought, and in agricultural operations. Ayiyanayaka has as his vehicles the horse and the

elephant, he carries as his weapon the curved stick. He is believed to be the son of Siva by Mohini. Mohini was an incarnation of Vishnu. The worship of Ayiyanayaka is common in South India and must have been introduced from the Dravidians. Whether it was introduced during the very early period of Sinhalese history when Prince Vijaya and his followers allied themselves with the Princely house of Madura, from where the Queen of Vijaya arrived with a large retinue, or during later times, during the occupation of the capital by the Tamil king Elala, or during a more recent period, are questions that require closer study.

One of the first Buddhist shrines founded in Anuradhapura is the Isurumuniya rock temple. Before the place was converted to a Vihara it was a temple of gods. The well-known carved figure on the rock at this temple, depicting a Deva or, as some call it, warrior, bears a resemblance to the description of Ayiyanayaka. He has his horse, the curved staff and below are a number of figures of the Elephant. The subject is well worth further investigation.

Ganesa is propitiated in the forest districts of the Island, he is known as Pulleyar and is said to be a brother of Ayiyanayaka. He is, besides, the deity of wisdom and learning and has the face of an elephant and bears the trident as his weapon.

Mangara is the guardian god of Bintenna and Ruhuna, he is the god of the hunters and ceremonies connected with his worship are practised in these districts. The story of Mangara is an interesting one.

Mangara was a young prince of the Coast of India and arrived in Ruhuna in ships with a large retinue of followers. He occupied the Bintenna district. He was a noted hunter and in one of his hunting expeditions was killed by a wild buffalo. This prince was deified and the people in Bintenna made offerings to his spirit. Mangara is the hunters' god. His hunting exploits are described in various songs sung at ceremonies held in

his honour, and these ceremonies are believed to be efficacious in curing various forms of disease.

103	උපන් එබෝසන් මංගර දෙව්	යෝ
	රුහ එබිත් නැත්තේ වැඩ සිටි	යෝ
	එරන් නුගේ මී කෙටුවයි දෙව්	යෝ
	ආනුර රැකගෙත් මංගර දෙව්	යෝ

The great person who was Mangara,  
Lived in Bintenna of Ruhuna,  
The god gathered the honey hives from the golden ficus tree  
Oh god Mangara protect your suppliant.

105	හසිය පතක් ගව්වට බිත්තෑන්	තේ
	එසිය හෙනම නොහැරම සුදු ගත්	තේ
	මෙසිය තෙදුරි මංගර සිරි දුන්	තේ
	බසිය එහැම දෙය එහතු හසින්	තේ

In the six hundred and fifty gow of Bintenna,  
In a hundred places he receives offerings,  
In this manner through Mangara endowed with great powers,  
Through Mangara's powers may all your ills disappear.

56	අත් මදි පා මදි වර මදි ගත්	තේ
	උර මදි කර මදි රණ මදි ගත්	තේ
	රණ සෙලෙද රණ අසුසද ගත්	තේ
	මෙලෙස බදමක් ගෙන නික්මෙත්	තේ

Taking hand ropes, foot ropes, and ropes made of hide,  
Taking shoulder ropes, neck ropes, and ropes of golden hues,  
Taking golden lances and golden hooks,  
In this manner he starts with appliances for noosing.

71	මන්ද රැගෙන විල මැදට වඩිත්	තේ
	පිහිවර දුලේ සෙනග සිපිත්	තේ
	මංගර කුමරුව පළඹුව ඇත්	තේ
	දෙවනුව පිහිවර දන මරමිත්	තේ

He goes to the middle field with a noosing rope,  
His attendants placed surrounding the spot.  
(The buffalo) gored and killed Prince Mangara first,  
And next he gored and killed his attendants.

It is further stated that the spirit of the dead Prince was raised by performing certain ceremonies, connected with the worship of the sun by the boiling of milk and the sprinkling of boiled milk.

20	ඉරට නිරි කැම	නි
	දෙවිඳුට බිඳිලි කැම	නි
	සකු පුඳුටු කැම	නි
	මෙකී දේ දෙවියන්ගේ කැම	නි

To the sun milk is acceptable,  
To the gods offerings are acceptable,  
To the demons roasted flesh is acceptable,  
And these are the offerings acceptable to the various spirits.



පළමු සිට කවිට සිත්  
රුවන් සැලි ලීප තබා  
වරින් ගිණි පටන් කොට  
සුබ මලක් ගෙන අනට

The priests of spirits after due preparation,  
Placing the golden pot with milk on the fire place,  
And lighting the fire all round,  
And taking a flower in his hand.

පළමු කිරි එම විටා  
ඉරි දෙවිදු වෙත ඉසා  
දෙවනු කිරි එම විටා  
පතිනි දෙවි වෙත ඉසා

The first milk (that boils over)  
Is offered to the sun god,  
The second milk that boils over,  
Is offered to the goddess Pattini.

පැමිණි ලෙඩ මුදන්	නේ
සස සිරින් දෙවන්	නේ
උච දුරක් නොවන්	නේ
මංගු දෙවි කෙරින්	නේ

May this patient be freed from sickness,  
May he obtain health and prosperity,  
May he be free from disease,  
Through the powers of god Mangra.

එපස් වා මෙපස්	වා
දහස් කල් රකිත්	වා
දිනේ මතු දිනේ	වා
දිනේ සෙත් කෙරේ	වා

The past five and the present five,  
Thousands periods may you be protected,  
May you attain from victory to victory,  
And through victory prosper.

Every village, apart from the gods already described, has its own special guardian spirit, to whom offerings are made as the unknown god in special residence in the village, Ganbaradevata (the spirit in charge of the village).

I have already given an indication of the manner in which offerings are made to various gods, some at the devala or temples dedicated to them, others at temporary sheds specially prepared and decorated for the purpose. In addition to these, dances and songs are arranged for a group of gods and ceremonies are carried on often

during the whole night, and sometimes for a week at a stretch, both night and day. The more common of these are known as the Gamimadu, the village ceremony, Gee madu singing ceremony and Pammadu or the feast of lamps.

These ceremonies are conducted on an arranged plan. Ornamental sheds and arches are put up in accordance with forms described in the books and are decorated with flowers and tender leaves. There are dances and songs in honour of the various devata.

There are many minor deities, some confined to special villages and localities that receive offerings, for instance, Kambili devata is believed to exercise a great influence in some parts of the Kurunegala District and in the Jaffna District. There is a tradition among the priests of Kambili devata in the North-Western Province, that this spirit originally lived in the Jaffna district and he was compelled in time to leave Jaffna and settle in the Kurunegala District.

Another guardian spirit who is recognized widely throughout the country and more particularly in the maritime provinces is Devol deviyo. He is also known as the Kurumbara, the god of fire.

The story of this deity shows that he was the chief of a shipwrecked party of merchants, who arrived in Ceylon from the Carnatic coast of India. The party of merchants, seven in number, under the leadership of Devol, fitted up ships and, loading them with merchandise, set sail on a trading expedition; their ships were caught in a storm and were driven helpless. They passed a number of ports in the West coast of the Island without their being able to make any landing, and then on to the South coast; they were wrecked about Devundara and got into rafts, but were driven away by hostile people from Devundara, and then from Ririgal near Galle, then from Unawatuna to the south of the port of Galle. They landed at Seenigama to the north of Galle; at this place they gave offerings to their Kurumbara gods and had a fire dance and fire ceremony.

The inhabitants were so awed by the strangers that they eventually erected a devala in the village and made offerings to them.

At each of the other places where the shipwrecked merchants attempted to land Devala or Temples were dedicated to them. These Devala exist up to the present day, with the Kapuwa or attendant priests.

The verses sung in connection with ceremonies connected with this deity give an account of the whole story, from the fitting up of the ships to their shipwreck and landing at the coast of the Island.

- |     |                               |   |
|-----|-------------------------------|---|
| 113 | සැට ඊයනක් දිග මුදුන් කුඹ්ඹ සි | ට |
|     | පටසල දඹරන් කොඩියකි මුදු න     | ට |
|     | අට සියයක් රන් කොන් පිහිටා සි  | ට |
|     | රට ගෙනයනි නැව සිංහල දේශ       | ට |

From the sixty cubit high main mast  
Flew the golden silk flag and  
Decorated with eight hundred golden points  
The ship set sail to the Sinhala Country.

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|----|---------------------------------|---|
| 13 | ඉරිදු අස්ලිස නැකතින් නැව කරවා ග | න |
|    | සඳුදු බෙරනය නැකතින් බඩු පටවා ග  | න |
|    | සැමදු වාසල සන්දෙන විමනේ සිට ග   | න |
|    | එමදු සොද දෙවොල් හලඹ ගෙන කැඳවා ග | න |

Launching the ship on the auspicious asterish Aslisa on a Sunday,  
Loading it at the auspicious sign of Berana on a Monday.  
The seven lords taking their places in the cabins  
And taking the good anklet of the devol god with them.

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| 4 | වානන් තද සුලහින් හැම වා  | ර |
|   | බිනන්කර රැල එහි ඉඩ නෑ    | ර |
|   | ආනන් යනු බැරි ගොඩ දැක නෝ | ර |
|   | පෝසන් නැව බිඳුනයි එම වා  | ර |

The wind continued to blow a storm,  
There was no break in the frightful waves of the sea.  
No land was visible and no further progress could be made,  
The heavily laden ship was wrecked on the spot.

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| 5 | කඹන් කුඹන් රුවලින් බිඳ ගිය නැ | න |
|   | සුවන් කරේ රන් ලැලි බදු ග      | න |
|   | සකන් පමණ රන් මිණි පොදි බැඳ ග  | න |
|   | බඳන් මොඩන් බලමින් පිනති ද     | න |

The ropes, masts, and sails were all asunder  
The only refuge was to cling to the planks  
Taking about seven bundles of precious goods  
They swam seeking for a refuge.

Vahala gods or gods of the palaces form a large class. They are often treated as one group and offerings

are made collectively. In certain districts one or more of these are treated separately, and special ceremonies are performed in their honour. One of the chief of such gods is Dedimunda.

Dedimunda Deviyo goes under several names. He was born in Talagiri rock. His father was the Yakka Chief Purnaka and his mother the handsome Naga Princess Irandati. He was known as Sandunkumara as he lived in a Sandalwood forest. He commanded the Yaksha army and hence received the name Dedimunda. He became the guardian of the great gem at Anotatta Lake and received the title of Menik Bandara. He became the guardian of the gem-set seat of the City of Kelaniya and obtained the title of Kirti Bandara. He was known as Uva Bandara for guarding the Soli Country. For destroying the rock at Kirulagama he became Devata Bandara. He had an elephant as his vehicle.

Dedimunda Devata is also known as Alutnuvara Deviyo. His chief temple is situated at Alutnuwara, in Kegalle District, where offerings are made to him.

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|------------------------------|---|
| දිඩ බල දසමරු සුදයට පෑ ප      | ණ |
| හැඩ බල පුණ්ක හට ද වෙමි       | ණ |
| වැඩි රුව රන්දෙනි කුස පිළිසිඳ | ණ |
| දැඩි මුඩ දෙවිඳුට දලුමුර මෙන  | ණ |

Who joined the powerful ten Maras in their wars  
Powerful Purnaka was his father  
Handsome Irandati gave him birth  
Dedimunda god to thee we make offerings here.

W. A. DE SILVA.

5. On a motion proposed by the Chairman and seconded by Dr. A. Nell, a vote of thanks was accorded to the Lecturer.

6. A vote of thanks to the Chair, proposed by Sir P. Arunachalam, brought the proceedings to a close.